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yonder poor Russian peasant, who has been dragged from his home to kill or be killed by Turks or Englishmen. Turks are in childhood trained to kill Christians as a duty. Englishmen in youth, at least, are often taught to believe the sermon on the mount and to imitate Christ. But war identifies them. They are one in bravery, in fury, in bloodthirstiness, and in suffering and death. On the battlefield Christians become Mahometans, Mahometans, heathen. War levels downward. An Englishman and an Arab are alike there, except it may be in some form of cruelty. Their one object is to conquer by maiming or killing their fellowmen.

The pictures of the dead do not show which is the civilized and which is the savage.

With similar methods, identical objects and like passions, who shall say which, when he appears at the judgment, will best deserve the "well done good and faithful servant" of the Master and Judge of us all!

Go and see the pictures. Contrast the "Angelus" and the execution of Sepoys by shooting them while tied to the cannon's mouth. Look at Jesus Christ, laboring, loving and suffering. Gaze at the crucifiers. Then inquire which a soldier most resembles in the madness of a fight?

THE FRANCO-RUSSIAN ALLIANCE.

"The announcement that President Carnot will make a visit to Russia in the early spring, and that General Obrucheff, now in Paris, is authorized to formulate the military conditions for a regular alliance between France and Russia, is equivalent in the minds of many, to the statement that there will be war in Europe next year. Many other indications point to 1891 as a period selected for the great struggle."—*Exchange*.

We do not believe the Emperor of Germany will inaugurate a war with France and Russia. Russia will herself hesitate to fight the tripartite alliance, Germany, Austria and Italy, with England in the not very far off background. There is a growing party even in France opposed to war. War to Italy is simply suicide, so we utterly disbelieve in the war-scare which the paragraph we have quoted prophesies. No reason exists for war except the employment of great armaments and newly invented guns. Let every peace-loving nation rise and protest. There is much to do to avert the terrible calamity so glibly talked about.

PEACE ADDRESSES.

The returned delegates to London are doing good service by their public addresses on the Universal Peace Congress—its idea and results. Rev. Edward Braislin, D. D., of Brooklyn, N. Y., is doing good service in this direction. He is confident that the time is near at hand when "wars and rumors of wars" will cease, and he looks to the church to lead the way in bringing about the conditions which he has in mind. "Churches," says the doctor, "can do no wiser thing than organize peace societies and declare that there is but one code of morals applicable to nations and individuals alike. If private murder is a crime, national murder is crime also."

The Brooklyn *Eagle* reports the sermon and adds its own and the world's creed, belief in which the church too

largely shares. "From the cradle to the grave the universal experience is that the man who meekly accepts one beating invites another. It may be that we are only semi-civilized; it may be that we are actually barbarians but not until the last trumpet blast may we expect anything different along these lines. So, when Dr. Braislin looks for the time when

The common sense at most shall hold a fretful realm in awe,
And the kindly earth shall slumber, rapt in universal law,

and hopes to bring it still nearer by the formation of Peace Societies within the church, he is working entirely in vain, however commendable and praiseworthy the effort may be."

Of course such a creed ignores the New Testament.

NORWAY AND PEACE.

The Parliament of Norway voted to pay the expenses of three delegates to the London Inter-Parliamentary Conference June 22-23, 80 to 34. It also voted by a majority March 5, 1890, to request the King to enter into arbitration treaties with foreign powers. It accompanied this vote by the following declaration:

"More and more does war appear to the public mind to be a remnant of the barbarism of a former age and a curse to humanity. Especially for us, who have had the happiness to live in the enjoyment of undisturbed peace for three-quarters of a century, has the conviction of this penetrated to all classes of the people."

COST OF PEACE.

The Secretary of State has sent to the Senate a statement of the disbursements from the appropriation for the expenses of the late Pan-American Conference. The appropriation was \$125,000 and the expenditures \$124,979.89. The balance, \$20.11, being turned into the treasury. The principal expenditures were \$46,495 for the tours of inspection, \$24,568 for pay of various employes, \$13,229 for stenographers' services, and \$15,174 for expenses of the American delegates, Mr. Trescott's expenses being the highest in the list, \$3240, and Mr. Carnegie's the lowest, \$130.

The Civil War cost the United States \$1,000,000 per day.

A CONVERSATION.

A minister—Ah, Mr. H., smokeless powder, the Maxim gun and electricity are doing far more to abolish war than any moral influences.

Mr. H.—Perhaps so. Mankind are more easily moved by fear than love—but love is the better force.

Minister—Yes, I know it, but I believe modern military inventions are more effectual in promoting peace than all your preaching.

Mr. H.—I cannot deny it. Still I believe in the power of God rather than in that of Satan to suppress evil, don't you?

—Italy is at last beginning to economize in her military and naval expenditures. She promises to spend \$6,000,000 less the coming year on the army and navy.